609 We
423 are welcome here. There is not enough land for the people.

632 The whole gemeente here (consisting of eight
173 kampongs) is full of legendary and cosmogonical significance. There were seven ancestors who
443 started it, for example. There is a pasar at
437 Okka simpang which is held once a week. Most
462 of the people who go to this market are women
436 who carry on trade by means of barter. There is almost no money here. I asked what they
[273] could sell, and the only thing they mentioned was arak [wine]. We had some of this and it is not bad.

871 Some people here see no sense in school;
185 others like it very much. There is talk of a lot of people getting together in a "cooperatie" and contributing to the education of a few promising boys in Larantuka.

546 There are no movies here.

178 The guru said that there has been almost no technological change here in the last fifty years. Everything is the same as it was before.
[407] There is only one plow in the whole area.

665 There are no political parties, and the people here do not even know the name of Sukawati. In Wailolong kampong only the guru and the kepala kampong know of him.

565 There are definitely classes here, including
624 families from the "big house" whose men are
614 eligible for various offices. Then there are the masses, the ata ribu. And then there are the descendants of slaves, that is, the Nipatale sub-subsibs, and the Ama Rere subsib of war captive descendants.

789 There are ideas that the Larantuka radja has
[778] magical power, but we didn't get into the full story of this yet. I was struck by the statement that the magical power of the officers comes out of the holy stones. This is typically Indonesian. And now I remember that he said

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197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
● 546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

517 few moving pictures, and the trips to Ende town.

535 They dance and sing, although they do not
[526] have the whip dueling here. They do the bamboo dancing as in Manggarai. They dance and sing only at the time of the full moon, and prepare the occasion in advance. Local instru-
[534] ments are only the drum and the gong. Anything else is imported. And the only dances of old are the ronggeng and the main tandak (round dance), and the bamboo dance. This is all.

526 They play soccer and raga (rattan kick
524 ball). They have no card games. They do have a corn and hole game. They also spin tops, but do this only after the harvest.

53 They no longer make wooden images. There is no stone work here and no drama (evidently not even much in the ritual). There is no
[286] painting. Weaving is about the only local art. Thus they are very poor, aesthetically.

527 The only free days are feast days, Lebaran, and now merdeka. The rest of the time the people have to work hard. As they say, it is kebon, kebon, kebon. But after the harvest things are easier. During the growing season times are really arduous.

•546 Very little is known locally about alien amusements. They seldom see movies, seldom if ever read, and almost never talk with foreigners. (Indeed, this underlines the remoteness of these people. They are near Ende, but nearly all of them are far away from anything outside.) Most of the people here (by far) have never seen a movie, and the others have only seen one once or twice. They do not understand that sound movies talk. This came out when I asked about how many people had seen them. The kapitan said that they don't have that kind of movies (he had never heard of them evidently). Yet he has seen at least one, but he thought

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546 the sound track was just a gramophone playing a kind of spoken accompaniment to the pictures! This shows either that he has actually never seen a movie since sound came in, or that he did not understand. If the latter, it shows that few if any Malay language films come to Ende. Yet the Dutch I asked said that they thought there had been a few (but they seemed to be not certain about this). What a revelation, if this is true, it will be in Ende to a lot of folk when the first Malay movies come in. I can hardly believe this. Maybe the kapitan has seen only silent movies at the mission. I should have asked more closely, but I always have such trouble working with these restless people that I forget to follow up, and I am glad to get what I can and move on.

538 I get the idea that tales are important here, though probably much less so than in such places as Larantuka.

527 I wonder if any of the three holidays they have here mean much to these people, who work only in the gardens. They probably just keep on going. But I seem to note more men about on Sundays than on other days, and my guess is that Sunday has become a kind of holiday.

167 651 486 They say that many young men would like to see the world but have no opportunity to do so. The kapitan says that perhaps nearly all in the town districts of Nggobe and Rodja would leave if they got the chance. But the radja would not give permits anyway. I asked Arriens[1] about this infringement of freedom of movement, and he says it is for the purpose of collecting taxes. I guess it is also because traditionally these small units have been like nations, with everything outside the radjadom to be considered as foreign. I can see why there is chiseling and why the radjas do not want their

[1] [i.e., Controleur at Ende--Analyst]

We

212 one could read or write. In fact, this goes for all of Manggarai. Everyone here speaks
191 the local language. About fifty per cent of the people here speak Malay, and most of those who are not able to speak it are oldsters. No one can speak Dutch or English here.

212 Only those who have gone to school can read
204 and write. No one reads Bentara, a mission
197 paper (although the guru does). Two people read the sheet which the mission puts out for Manggarai. It is called Palita.

212 The only books here are religious books and song books (and books in the school?). Note: I saw many children with their school "tackle" hanging on a string around their necks. They wear them on their backs. They are a piece of chalk stuck in a bamboo, a ruler, and a bamboo with a wet cloth. These are for writing on slate.

[651] The children and other literates write in
[217] order to "keep books." Thus there are the "tax books" showing how much each person must pay in palm wine, etc., to the tuan tanah. These are written for him. All sorts of transactions are "recorded," e.g., prices, borrowing, gifts for such things as marriage feasts, etc. This is brand new. There is practically no other form of writing done here.

185 Everyone is eager to learn here. The only
191 language other than their own which is taught here is Malay, but in class four they are starting to learn Dutch, taught by the guru who was in a seminary for two years.

207 There are no radios here. Once a pastor in
●546 1941 brought a movie projector here, and many people saw movies then. That's all.

412 There are many new tools here, for example,
178 shovels, drills, and axes. They are even able
415 to make some of these now. There is much more use of iron tools and utensils than was formerly the case.